

IE THRO'S
IVSTICE OF
PEACE.

A
SERMON PREA-
ched at a generall Affises held
at BURY St. EDMUNDS,
for the County of
Suffolke.

By SAMUEL WARD
Bachelour of Diuinity.



LONDON,
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signe of the Gun.

1627.

LETTERS
OF

PEACE

A

GENERAL

OF THE

ARMY

AND

NAVY

BY SAMUEL WARD

OF THE

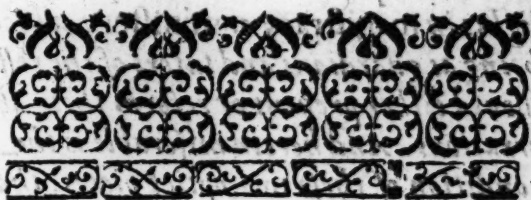


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WARD IN THE

STREET

1797



TO THE RIGHT
HONORABLE

SIR FRANCIS BACON,
Knight, Lord Chancellor
of England, &c.

WHen wee see one goe or doe
amisse, though his feet or
hands be the next actors
and instruments of his er-
ror: yet we say not, Are
you lame? but, Haue you no eyes? or,
Can you not see? What euer sweruings
or stumblings any part of the body poli-
tike makes, the blame lights not vpon
the Gentry or Comminalty, the imme-

The Epistle

diate delinquents, but on the principall lights in magistracy or ministry, which being as guardians and tutors of the rest, should either prevent or reform their aberrations. And herein miserable is the condition of these two optick pieces, that they are more subiect, and that to more distempers then other inferiour parts: yet herein more, that being hurt, they are more impatient of cure; not onely of searching acrimonious waters, (which yet oft are needfull) but shye of the most soft and lawny touches: but most of all in this, that being once extinct, they leaue a void darknesse to the whole body, exposing it to the pits of destruction. As exceeding great on the other hand, is the happinesse, honour, and use of them, if cleare and single. For this our Nationall Body, it will little boote either to applaud the one, or to bewaile the other: I rather wish and looke about mee for some eye-salve, which may helpe to descry and redresse, if any thing

Dedicatorie.

thing bee amisse. And behold here
(right Honourable) a confection propo-
sing something thereto: It was prescri-
bed first by Iethro, whom Moles calls
the eyes of Israel, Numb. 10. 31. And
newly compounded by an Oculist, of whō
as I may not, so I need not say any thing
at all. Next vnder the sacred Foun-
taine of light (the light of our Israel)
I worthily ascompt your Lordship most
sufficient in law to accept, to make use,
to iudge, to patronize it. The subiect of
the booke is the principall obiect of your
Office, to elect, direct, and correct infe-
riour Magistracy. To which purposes,
Nature, Literature and Grace haue
inabled you, that if you should faile the
worlds expectation, they will hardly
trust any other in haste. Many in rising
haue followed the stirrop, pampered and
ietting honour not standing the ground,
but once seated haue done renowned-
ly. But your Lordship had neuer any
other greeces then your birth and de-

sert; to which, hereditarie dignitie hath
so gently tendred it selfe, that you haue
not let fall your name of Religion in get-
ting up. Therefore now you are in the
top of Honour, all that know you look you
will be exactly honorable. For my part,
bounden to your Lordship for a fauour
formerly receined, greater then your Ho-
nour knowes of, or I can expresse: I shall
leane Iethro to be your Monitor, and
my selfe remaine euer an humble suitor
to God who hath made you a Iudge of
conscience, that he would make you con-
tinue a conscionable Iudge, improning
your place and abilities to the best ad-
uantage belonging to it, the furtherance
of your reckoning at the last day.

Your Honours daily
Beaidsmen,

Nath: Ward.

Exod. 18.21.22.23.

Moreover, thou shalt provide out of all the people able men, such as feare God, men of truth, hating couetousnesse, & place such ouer them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and Rulers of tens.

And let them iudge the people at all seasons: and it shall be that every great matter they shall bring vnto thee, but every small matter they shall iudge: so shall it be easier for thy selfe, and they shall beare the burden with thee.

If thou doe this thing, and God command thee so, then thou shalt bee able to endure, and all this people shall also go to their place in peace.



For Iethro were, as the fashio of those times, and the nature of his Stile will beare, and (as some conceipt) both Prince & Priest;

COHEN

then was he beyond all exception, euery way qualified; for skill, as a Iudicious Diuine; and for experience as an aged Gouvernour, to giue direction in maters of Magistracy, and to cast *Moses* a molde for a Politie in Israel. Sure I am a godly & religious man he was, for he begins with Praier, & ends with Sacrifice. And such as himselfe, was his aduise, sage and holy. And howsoeuer it passed from him at the first vnder Gods correction, yet afterward allowed by God, and practised by *Moses*, becomes of good policie, sound Diuinity; of priuate counsell, a generall oracle: ruling for the substance of it all ages and persons.

2

ἡδὲ παλαιὸν
ταῖς καὶ μὴ
ἐν ἡμῶν ἐ-
στῶσιν τοῖς
ἀποστόλοις
τῆς πόλεως.
Ignat. ad
Marias.
Cassob.

Venerable it is for the very antiquity of it. What prize doe men set vpon old Copies, Coynes & Statues? who passeth by a Christall fountaine bearing some ancient name or date, and tastes not of it, though no thirst prookes him? Such is this, the cleare head.

head-spring of all ensuing Brookes in
Scripture, & other writers concerning
Magistracy. All those texts (which I
wish were set as a frontlet betwene
the eyes, and as a seale vpon the hearts
of all in authority) *Iehosaphats charge*
2 Chron. 19. 5. *Iob his character, chap. 29*
Dauids vow, Psal. 101. The scattered
Parables of *Solomon*, and passages of
the Prophets, chiefly that round and
smart one, *Isai. 33. 14.* are they not all
branches of this root? In which re-
spect it must needs be of soveraigne
use for the discovering and reforming
of whatsoeuer error time hath soyled
government withall. How are defa-
ced Copies, and disfigured Pictures,
better amended, then by reducing
them to their originall? if the Pipe
faile, goe we not to the head?

Here is the Archetype or first
draught of Magistracie, worthily in
this regard chosen by iudicious *Burges*
to presse vpon *Edward the sixth*, for the
pur.

purgation of his Offices and Lawes, from the drosse and filth contracted vnder the Romish confusion: which considering, that worthy *Iosiah* of ours tooke in such good part, and practised with such good success. Yea, *Moses* himselfe learned in all good literature, trained vp in Court, the greatest Law-giuer that euer was, and father of all Law-giuers, of the thrice great *Hermes*, *Lycurgus*, *Solon*, *Plato*, *Iustinian*, and the rest. Yea, Gods familiar fauourite, faithfull in his house, knowne by name and face, honoured with miraculous power, &c. And that at the hands of one (age and fatherhood excepted) his inferiour, I trust that none will dare to reiect or sleight it off, remembring that Diuinity, as the mistresse taketh vpon her to direct her hand-mayd, and that the Scripture is the best man of counsell for the greatest Statesman in the world: This little portion therof containing

taining in it more then all *Lippins* his *Bee-hive*, or *Machians Spider-web*. All which will best appear by the opening of this rich cabinet, and viewing the severall Jewells in it, which are these.

The parts of the Text.

It first gives order for the care and circumspection in the choyce,

Provide.

Secondly it directs this choyce by foure essentiall Characters of Magistrates.

1. *Men of Abilitie.*

2. *Fearing God.*

3. *Men of Truth.*

4. *Hating covetousnesse.*

Thirdly, it applies these foure to Magistrates of all degrees, in an exact distribution of them, by way of gradation descending step by step, from the highest to the lowest. And place such over them to bee rulers, 1. of thousands. 2. of hundreds. 3. of fifties. 4. of tennes.

Fourthly,

Division.

1.

2.

3.

1

Circum-

pection.

4

Fourthly, it prescribes to the Magistrates, thus qualified and chosen, their offices; *viz.* to iudge the people in the smaller causes, &c. and their assiduity and industry therein. *And let them iudge the people at all seasons. &c. And it shall be that they shall bring every great matter to thee, but every small matter they shall iudge.*

5

Lastly, it propounds the blessed fruit and emolument that will necessarily ensue therevpon. First to Moses himselfe, *so shall it be easier for thy selfe, and they shall beare the burden with thee, and thou shalt be able to endure.* Secondly, to the people, *And all this people shall goe to their place in peace.*

**Circum-
spection.**

The first poynt, *Techezah, Provide,* or looke out. A word implying all exactnesse and curiously in insident to elections, as *Inspection, Circumspection, Inquisition, Suspition, Information, Deliberation,* comming of *Chozah,* to see or contemplate, whence the Prophets were

were called *Chofis*, Seers. It is in a manner translated by a word of the like force in a businesse of the like nature. *Acts 6. 5.* *em mē-jade*, survey the whole body of the people, and chuse the best you can cull out. It were somewhat strict and strange to say, that prayer and fasting must be used: And yet this I finde practised in such cases, *Acts 1.* and *Num. 27. 16.* *Let the Lord God of the spirits of all flesh set a man over this Congregation.* Yea, *Jethro* himselfe sanctified this his aduice with a prayer, *Verse 19.* *God bee with thee:* And good reason hee should bee called to councell whose the Iudgment is, and whose providence is alwayes very speciall in those elections, whether sought or no. If God supravise not, *Samuell* the Seer shall take seven wrong before one right. Some mens faults are palpable, and goe before election, some are cunningly concealed, and breake not out till after. *ist,*

1 Sam 16

Pre .

3 8 9

therefore looke vp to God, and then amongst the people; haue thine eyes in thy head, all the care that may bee will be little enough. Say not there are no sufficient persons; nor yet thinke euery one that thinkes himselfe so, or commonly goes for such, is sufficient: seeke out such, and such may bee found. Looke among the Oliues, Vines, and Fig-trees: such trees must be climbed. Brambles will lay hold on the sleeu for preferment. *Ne fit qui ambit.* Let him neuer speede that sues. Lay hands on none rashly. They that are fit and able, must and will bee sought to; yea, haled out of their ease and priuacy into the light of imployment: the charge and danger wherof they weighing as well as the credit, or gaine, and knowing them to bee callings, will not meddle with them, till they bee called to them. which ambitious Inconsiderates not being able to ponder, much lesse to sustaine, thrust

thrust their shoulders vnder, and either by hooke or crooke come in, or climbe into the chaire of honor, more tickle then the stoole *Ely* brake his necke off: whither when they haue aspired with much trauaile and cost, they sit as in the top of a mast in feare and hazard, and often fall with shame & confusion. Not vnlike to some rash youth, that hauing gotten an horse as wilde as himselfe, with much adoe backes him, sits him in a sweat, and comes downe with a mischiefe.

For the preuention of all which euils vnauoidably attending ambition, lighting partly vpon the intruders themselves, partly vpon the admitters, but most heauily vpon the common weale, see how needfull *Iethroes* counsell was and euer will bee; That such be provided, not as would haue places, but as places should haue. Which care, as *Iethro* commits to *Moses*, so both the Scripture and reason

son imposeth vpon the superiour Magistrate, in whose power and place, it is either to nominate or constitute inferiour Authorities: and whose fault chiefly it is, if they be otherwise then they ought, or the people iniured in this kinde. How circumspect and religious ought such to be, in the performance of this greatest and weightiest duty.

3

Vnlesse you will reply, as I feare many a Foxe doth in his bosome; Thus indeed you haue heard it sayd of olde, but those times were plaine, and *Iethro* a simple meaning old man. A beaten Politician of our times, learned in the wisdom of newer state, and acquainted with the mysteries of the market, that knowes how to improve things to the best, for his owne time and turne, and to let the common body shift for it selfe; would haue projected *Moses* a farre more com-
modious plot, after this or the like
manner:

manner: Now you haue Offices to bestow, a faire opportunity in your hand to make your selfe for ever, to raise your house, to pleasure your friends, either proclaime it openly or secretly, set it abroach by some meanes or other, see who bids fairest, weigh the sacrifices, chuse the men of the best and greatest gifts.

Oh gall of bitterness, oh root of all euill to Church and common-wealth, when Authorities and Offices of Iustice shall be bought and sold, as with a trumpet or drum to the candle, or outrope. The particular branches whereof when I seriously consider, I wonder not that *Christ* with such zealous seuerity brake downe the banks, and whipt out the chapmen out of the Temple: nor that *Peter* with such fiery indignation banned *Simon* and his money. For if such men and money perish not, kingdomes & churches must perish, and both Civill and Ecclesiasticall

4

*Tanquam
sub hasta.*

clesiasticall Courts will soone prooue
dens of theeues.

5

Whose soule bleedes not to see
mens soules bought and solde, like
sheep at the market to euery Butcher?
of this you Lawyers much complaine
against the Clergy men, for buying of
Benefices: which you might doe the
more iustly, if your selues were not
often the sellers of them. I would the
fault rested onely in Benefices, and
reached not into Offices, and ciuill
Dignities. Indeed that kinde of pur-
chase we call not simony, it may from
his other name bee fitlier stiled Ma-
gick: for by I know not what kinde of
witch-craft, men sinne by leaue and
Law in these ciuill purchases. The
Lawes and statutes provided for the
remedy of the euill in some cases, tole-
rating it in other, and the practise by
meanes of this allowance growing in-
tolerable. Some of them (as the world
reports) offices for life and at pleasure
amoun-

amounting to the rate of lands and inheritances.

I am not ignorant of the distinction of Iudicature, trust and paines; but are they not all offices of Iustice? doe they not prepare to Iudicature, and lyes it not in them to guide or misguide, to hasten or delay Iustice, &c. which how can they freely giue, which buy dearely.

6

Doth not *Bucer* deale faithfully with his Soueraigne? Offices are not livings and salaries; but charges and duties: not preferments for favourites, but rewards of deserts, &c. Doth *Iulius*, *Iustinianus*, or *Theodosius* their Lawes giue allowance to any? See then how providently *Iethro* provides against this Hemlocke-root of Iustice? out of whose prouiso I conclude that which *Augustine* saw in his time, and deere experience confirms in others: That such as provide themselves places, and are not provided

7

for them, come into them, and execute them, not with a minde of doing good but domineering; not of providing for others welfare, but for their owne turnes. Let vs pray that if it be possible, this fault may bee forgiven and amended.

Genera-
lly.

And not this onely, but another neere of kinde to this, meet withall in the very next clause of my Text. *Among all the people* (Mical Hagnum.) Where *Jethro* restraines not *Moses* to his owne Family, to any particular Tribe, or to the richer sort: but requires this freedom, as well as the former circumspection. Generalitic and impartialitic being requisite to the good being of a choyce: and limitation and restraint the very banes of Election; yea, contradictions to it. As if one should say, you shall chuse amongst twenty, but you shall chuse this or that one: Doth he not in effect say you shall not have your choyce? will

will a man when hee goes to Market
be confined to any shop or stall, if hee
meane to provide the best? How
grossely is the countrey wronged and
befooled, chiefly in the choyce of
such, as into whose hands they put
their liues and lands at Parliaments,
by a kinde of *Coyge desiers*, usually
sent them by some of the Gentry of
the Shires, perswading (if not prescri-
bing) the very couple they must chuse.
Thus haue we seen Naturals tyed to a
posse with a straw, which they durst
not breake.

This Text bids you know and stand
fast in your lawfull liberties of electi-
on, which that you may not abuse, I
come to the second part of the Text.

The second part.

It teacheth you how to order and
direct it by these foure markes fol-
lowing: which I reckon as foure sup-
porters of the throne of Iustice, not
altogether vnlike to those foure in

Christs throne, so often mentioned in the old & new Testament, which being properties of Angels, are Symbols both of Magistrates and Ministers.

2. These foure, whosoever is compounded of, is a man after Gods own heart; and a starre in his right hand. Hee that wants any of them, is but a blazing comet, how high soever hee seemes to soare. These will not onely serue for the triall of such as are *Candidati*, and to bee chosen: but also of such as are inuested and already in place to approoue or reprocue their condition. And for this end and purpose, let us vse them this day, as foure weights of the Sanctuary, whereunto whatsoeuer officer here present, from the Iudges to the Bayliffes, shall not answere: This Text (as the hand-writing on the wall) shall say vnto him from God; thou art weighed in the ballance, and found too light, and thine office (at least ought to be) taken from thee.

The

*The first Character or weight.**Abilitie.*

The first and prime marke is *Ability* (*Anisbi Chajl*). So our new translation expresseth it well in a comprehensue word, and so I finde it in Scripture signifying and comprising all the seueralls that belong to faculty or abilitie: whereof I number first three complementall for conveniency; secondly, three substantiall and of necessitie.

First *Chajl* includes strength of body and manhood, such as inableth them for riding, going, sitting, watching, & industrious execution of their place: Such as the Scripture commends in *Caleb* at fourscore and five: and stories in *Vespasian*, our *Alfred*, *Hardicanutus*, *Ironsides*, &c.

Which our straight buttoned, carpet and effeminate Gentry, wanting, cannot endure to hold out a forenoon or afternoone sitting without a To-

I
Strength.

bacco bayte, or a game at Bowles, or some such breathing to refresh their bodies and mindes, little acquainted with the tediousnes of wise and serious businesse: *Woe to the people* (saith Salomon) *whose Princes are children and eat in the morning; and blessed are the people whose Gouvernors eat in time and for strength.* Eccles. 10.

2
Wealth.

Secondly, neither is wealth to bee excluded: That Diana of the world, which it onely accounts *Abilitie*, and calles it *opes et potentia*, which yet is better called *value* then *valour*, yet may it concurre to make vp that which our Lawe terme calles *micalx* valiant; & though at the beame of the Sanctuary money makes not the man, yet it adds some mettall to the man.

3
And besides there is some vse of these trappings to the common sort, *Ad populum phaleras*, which taught Agrippa, to come to the Iudgment Seate with pompe, state, and attendance,

dance, like that of our Sheriffs not to be neglected, as that which procures some terrour and awe in the people: which *Alexander* well advised of, left his Gygantique armour behind him among the *Indians*, and vsed more state then at *Greece*.

Yet remembring that these complements without the substance, are but empty guls and scarbugs of Majesty, the *Sophistry* of government, as one calls them. And as *Zachary* the Prophet saith, The instruments of a foolish Governour. And such as *Jeremy* derides in *Shallum* the son of *Josiah*, *Thinkest thou to rule because of thy large building, Cedar seeling, painted with vermilian, did not thy Father prosper when hee did execute iudgment and iustice?* which is indeed the truth and substance, the other but the flourish.

Thirdly, I exclude not Birth and Blood, which many times conueyes spirit and courage with it, *Blessed is the land*

4
ovipmara
mopmora
Xia Cissa
et hordeacea
moria
scepta.
Chapm. Zac.

Jer. 22. 14.

1
Birth

Eccles. 10. 17.

Eccles. 10. 17.

Eccles. 10. 17.

Eccles. 10. 17.

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Eccles. 10. 17.

Eccles. 10. 17.

land, whose Princes are the sons of Nobles. Eagles produce Eagles, & Crows Crauens, yet Regeneration and education often corrects this rule: and experience tells vs, That cottages and ploughes haue brought forth as able men for the Gowne and Sword, as Palaces and Scepters. Gideon came out of the poorest of the Family of *Manasse*, and he the least in his fathers house, a poore thresher. *David* was taken from the Sheepe-fold, &c. yet both mighty men of valour, and speciall sauiours of their people. And the wisdom of some of our neighbour Nations is much to be commended in this, that if they discern an excellent spirit and faculty in any man, they respect not his wealth, or birth, or profession, but chuse him into their Magistracy and weighty employments.

6
Wise-
dome and
experience.

But these three are but of the by and well being, the three following of the maine & essentiall to Magistracy, all

all comprised vnder the word *Chayl*, as first *wisedome and experience*, which the Preacher tells vs is better then strength either of body or estate. And of this ability *Moses* expounds this word in his practice, *Deut. 1. 15.* which is a good Commentary vpon his fathers aduice.

Eccles. 9. 16.

And indeed without this what is a Magistrate, but a blinde *Polyphemus*, or a monster without an eye. If hee want either skill in the Lawes, or obseruation of his owne, must he not bee tutored by his Clerke, as it often falls out? or shall he not be misled by some Counsellor, crossed and contradicted by euery stander by, that shall tell him this you cannot doe by Law, or I take it, you are besides your booke.

7
*Monstrum
cui lumen
ademptum.*

The second is strength of minde, to gouerne and manage passion and vn-
ruly affections, which hee that weilds at will, is stronger then he that subdues a City, and conquers a kingdome, to beare

1
2 *Moderation of
minde, or
equanimity.*

beare and forbear, and to order the mutinous perturbations of the mind, is that ability which the Grecians call *επιτροπὴ* and *εὐπειρία*.

2 Very requisite in a Iudge, who must not suffer his affection to disquiet his iudgement and vnderstanding, in rising at the first complaint; nor at any accident or present miscarriage of either party, suddenly occasioned, which is collaterall to the cause, and impertinent to the question, but he must be patient and meeke towards their personall weaknesse. Likewise long-minded, to endure the rusticity and homelinessse of common people in giuing euidence after their plaine fashion and faculty, in time, and multitude of words, happely with some absurdities of phrase or gesture, nor impatient towards their foolish affected eloquent rearmes, nor any thing else whereby the truth of their tale may be ghesse'd at.

Lastly

Lastly and principally, I vnderstand with the Geneva Translation, that Fortitude, Valour, and Magnanimity, which we call courage and spirit; typified in *Iudab* the Law-giving Tribe, whose embleme or scutchion was the Lyon couchant, that sits or lyes by the prey without feare of rescue, that turnes not his head at the sight of any other creature, *Psalm*. 30. which *Salomon* symbolized in the steps of his throne adorned with Lyons: The Athenian Iudges by sitting in *Mars street*. Some thinke that from this vertue *Constantine* was rearmed *Reuel.* 12. the Churches male or man-child: others apply it to *Luther*: others to *Christ* the true Lyon of *Iuda*.

And though I regard not the *Salick Law*, because the God of spirits hath often put great spirits into that sexe: yet I mulke not *Theodorets* obseruation vpon that in *Leuiticus*, where the Ruler for his sinne is enioyned to offer

3
Courage
or magnanimity.

or Apocryphal
παρ.

2
Leuit. 4. 22.
or 27.
or receiv
differ tū
exertit
dū tū
exertit

fer an hee-goat, the priuate man a she-goat. The male suits the Ruler best, and the female the ruled.

3

This ability is so requisite, that it is often put for the onely quality, as if this alone would serue, as in *Moses* charge to *Ioshua*, and *Dauids* to *Salomon*. And experience hath taught, that where this one hath abounded, though the other hath bene wanting in some Magistrates: they haue done more good seruice to their Country, then many others who haue had some tolerable measure of the rest, but haue failed onely in this.

4

Had not the principall posts of an house need to be of heart of oke? are rulers & standarts that regulate other measures, to bee made of soft wood, or of lead, that will bend and bow at pleasure? doe men chuse a starting horse to lead the teeme? had not hee need be of *Dauids* valour, and *Samsons* courage, that must take the prey

OUT

out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him? had not hee need to be of some spirit and resolution; that must neglect the displeasure & frowns, reject the letters and suits of great men and superiors.

It is incredible to those that know it not, what strength great men will put to (especially if once interested) for the vpholding of a rotten Ale-house, countenancing of a disordered retainer; &c. the resistance whereof requires it not some spirit? had not the braine need to be of a strong constitution, that must dispeel and disperse the fumes ascending from a corrupt liuer, stomacke, or spleene? I meane the clamors, rumors, and sometimes the flatteries of the vulgar, which often intoxicate able men, & make them as weake as water, yeelding and grining as *Pilate*, when he heard but a buzze that he was not *Cæsars* friend, and saw that

that in dismissing Christ, hee should displease the Iewes.

What heroicall spirit had hee need haue, that must encounter the *Hydra* of sinne, oppose the current of times, and the torrent of vice, that must turne the wheele ouer the wicked; especially such roring monsters, and rebellious *Chorae*, such lawlesse sonnes of *Belial*, wherewith our times swarme, who stick not to oppose with crest & brest, whosoeuer stand in the way of their humors and lusts? Surely if *Iethro* called for courage in those modest primitive times, and among a people newly tamed with Egyptian yokes, what do our audacious and fore headless swaggerers require? our lees and dregs of time, not vnlike to those wherein God was faine to raise vp extraordinary Iudges, to smite hip and thigh, &c. What *Atlas* shal support the state of the ruinous and tottering world, in these perillous ends of time.

For

For all these forenamed purposes, how vnapt is a man of a soft, timorous, and flexible nature? for whom it is as possible to steere a right course without swerning to the left hand or right, for feare or fauour, as it is for a cock-boat to keepe head against wind and tyde, without helpe of Oares or Syles: experience euer making this good, that cowards are slaues to their superiours, fellow fooles to their equals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of these to say so much as no.

Wherefore this text proclaimes and speakes, as *Gedeon* in the eares of all the faint hearted: Whosoever is fearefull and timorous, let him depart from mount *Gilead*, and there departed twenty thousand; and yet God the second time, out of the remnant, *viz.* ten thousand, defaultks all the lazie persons, and reduced that huge ar-

C

my

2

3

Iudg. 7. 3.

my to three hundred able persons.

4

It were excellent for the Commonwealth, if such a subtraction might be made, and the weak-hearted would resigne their roomes to able men. For what haue seruile cowards to do with the Sword of the Lord, and *Gideon*, with God, and the Kings offices?

1

On the contrary, it saith to all men of ability, as the Angell to *Gideon*, *The Lord is with thee thou mighty man of valour, go on in this thy might to save Israel, &c.* What is our Office that are Ministers, but as Gods Trumpeters and Drummers to encourage, hearten and put life in those that fight his bartels, and doe his worke. By the vertue then of this my text, I say to euery good-hearted Magistrate, proceed & go on frō strength to strength.

2

And if any aske mee, who then is sufficient for these things? or where shall we get this strength, that are but flesh and blood, and men as others? I

answer

answer with *Iob*, *Siluer hath his veine,*
and gold his mine where it is found, yron
is taken out of the earth, and brasse mol-
ten out of the stone, but the place of this
ability is not to bee found in the land
of the liuing. Nature saith it is not to
be found in mee; Wealth and Honour
sayes not in mee: It is falsly said of
Cato and *Fabricius*, that the *Sun* might
sooner be stayed or altered in his race;
then they in the course of Iustice. The
stoutest and the richest will yeeld. But
Dauid tells his Sonne *Salomon* on his
death-bed where hee shall finde it :
Thine, O Lord, is greatnesse and power,
thou art the head of all riches, honor and
strength are in thy hands, it is in thee to
make great, &c. This God hath taught
Dauid to breake a bow of Steele with
his hands: It is he that looseth the col-
ler of Princes, girdeth their loynes,
& vngirdeth them againe, befooles the
Counseller, the Iudge and the spokes-
man : He it was that made the shooes

Iob 28;

1 Chron. 29
11. & 12.

of *Ioseph* as strong as *Brasse*, *Ieremiah* as a wall of *Brasse*, *Caleb* as strong at fourescore and five, as at forty; if *Sampsons* haire be off, and God departed from him, he is as other men, and he can strengthen him againe without his lockes at his pleasure.

3 If any man want wisedome or strength, let him pray, and hee can make him wiser then the children of the East, and stronger then the *Anakins*: wherefore be strong in the Lord, faint not, be not weary of well-doing, for feare of opposition and crossing: though in rowing this Shippe, the windes blow, and the Seas rage, Christ can straight send an *Halcion*, and set it on shore.

4 It is the fault of many Christian Magistrates, euer to be complaining & groning vnder the burthen: as if ease and delicacy were to be sought for in gouernment. What if there be a *Lyon* in the way? the righteous is bol-
der

der then the Lyon : what if thou bee weake ? is not God strength ? and doth hee not perfect his strength in our weaknesse ? what if there be many opposites in the way ? true courage is strong as death, and will trample all vnder feet without resistance.

Cant. 8.

Yea, but what if an Host come against thee, and as Bees encompasse thee ? true faith sees more on Gods side then against them, euen guards of Angels, as plainely as men doe the Sheriffes halbarts, and doubts not, but in the name of the Lord to vanquish them all.

5

One concluding place for all, out of a Preachers mouth, that knew what he said, wisdom strengthens one man more then twenty mighty Potentates that are in a City, he that feareth God shall come forth of all dangers. Whence by way of passage, note that the next point of the feare of God, is that which giueth life to the fore-go-

6
Eccles. 7.15

ing, & to the two following also : and is placed in the text, as the heart in the body, for conueying life to all the parts ; or as a dram of muske, perfuming the whole boxe of ointment.

Fearing God.

*The second
Character.*

1

Iethro must be vnderstood, not of the poore bastardly flauish feare, which depraued nature hath left in all : nor of any sudden flash of feare wrought by word or workes, such as *Felix*, *Balthazar*, and *Caligula*, were not voyd of, and yet neuer the better Magistrates ; But such a filiall feare, as faith and the assurance of Gods loue and saluation breeds ; such as awed *Ioseph*, *Cornelius*, *Dauid*, &c. This is the feare required by *Iethro*, *Δοῦσα qua parit Δεσπότην* godlinesse which breedeth an heedfulnesse in al our waies & actions.

2

Without this feare of God, what is ability but the Devils anuile, whereon he forgeth & hammereth mischief ? what is wisdom but subtilty ? what

is

is courage vnsanctified, but iniustice? wherein is such skill in the lawes commonly employed, but in coloring and couering bad causes and persons, and in making the lawes a nose of waxe to priuate ends? other men haue other bits and restraints; but men in authority, if they feare not God, haue nothing else to feare. Wherefore Christ ioynes them well in the vnrighteous Iudge, that he feared neither God nor man. If hee bee a simple coward, hee feares all men, if a man of ability, hee feares none at all.

What are the nerues and sinewes of all gouernment, the bonds and commands of obedience but an oath? and what are oathes to prophane men, but as *Sampsons* cords, which he snapt asunder, as fast as they were offered him. The common sort of our people count the oathes that men take when they take offices, no other then formall: so they distinguish them (a

strange distinction) from other oathes of contract, and dally with them accordingly.

4

They discern God no more in oaths, then Christ in the Sacraments: and therefore take them, and breake them rashly and regardlessly, which when they haue done, the Deuill enters into them, as into *Iudas*, and runs them headlong into all periured courses: which makes the land to mourne for the contempt of oathes, and neglect of duties. What is the ground of all fidelitie to King and Country, but Religion? well saie *Constantius* his maxime, *He cannot be faithfull to me, that is vnfaithfull to God.* Why then, what are oathes for Atheists and Papists, other then collers for monkies necks, which slip them at their pleasure & such neither are nor can be good. Subjects; much lesse good Magistrates. Papists will keep no faith with Protestants, let Protestants giue no trust to Pa-

as ite Bv.
 uo ite
 o'p'.

Papists, though they sweare vpon all the bookes in the world.

*Nulla fides
habenda pa-
pistis etiamsi
per omnes
deos iurave-
rint.*

5

Finally, what is the principall scope of Magistracie in Gods intention, whose creature and ordinance it is; but to promote his glory, countenancing the Gospell and the Professors of it, safeguard of the Church and Commonwealth, the first and second table, and principally the two former. Now for all these, chiefly for the chiefeſt, what cares a *Cato* or a *Gallio*, who beares the sword in vaine for God and his ends; who neuer minds any thing but his owne Cabinet or the ship of the Commonwealth at the best: for the other, sincke they, swim they, all is one to him, he tooke no charge, nor will he take notice of them.

Wherefore I conclude, that the feare of God is the principall part, as of my Text, so of a good Magistrate, whom Christ calls a Ruler in Israel, *Paul* Gods Minister and sword-bearer :

6

Iohn. 3.

Rom. 13.

Eccles. 11.

13.

1. Pet. 2.

rer: yea, the very forme and soule of such an one: yea, it troubles mee to make it, but a part which *Salomon* calls the whole of a man, especially such a man who is sent of God, for the praise of the Godly, and the punishment of euill doers. In which respect being the maine of my Text, giue mee leaue to giue you a short Character of such a Magistrate, as this quality will make him, where euer it is found in any good latitude.

Hee is one that came into his place by Gods doore, and not by the Deuils window: when he is in, hee eyes him that is inuisible, euen God in the assembly of Gods: and therefore sits on the Iudgment Seate in as great, thought not in so slavish a feare of offending, as *Olanes* vpon the flayd skin of his father *Sylannes*, nailed by *Cambyses* on the Tribunall: or as a *Russian* Iudge that feares the boyling caldron, or open battocking: or the *Turkish Senate*,

nate, when they think the great *Turke* to stand behind the *Arras*, at the dangerous doore.

Who hath alwayes, (as God enioyneth, *Denter. 17. 18.*) a Copie of the law of his God before him, and reads it all the dayes of his life, that he may learne to feare the Lord his God, and to keepe the commandment without turning aside, either to the right hand or left.

If at all he be glad of his place, it is not as a chaire of honor, or farme of commoditie nor sword of reuenge: but only as a meane of furthering his reckoning, and pleasuring his Countrey. For his oath, hee remembers it, and trembles, lest if carelesly he transgresse it, the winged flying Booke ouertake him before he get home: if he cut but the skirt or lap of Iustice, his heart smites him with a priuy pinch, till hee sets all right againe with God and man. Hee dares not so much as
by

2

3

by countenance offend any of Gods little ones: nor afford a good looke to a varlet, nor yet to respect their persons, as to wrong their cause, for hee knowes all these to bee abomination to his Lord, into whose hands he dreads to fall, as knowing him a consuming fire, and one that hath provided *Tophet* for Princes. When an unlawfull suit is commenced by power or by friendship, his heart answers (if not his tongue) with *Iob*: *How shall I doe this, and answer God when he comes to iudgment?*

4

As for bribes, he dares not looke on them, lest they blinde his eyes before he be aware: such pitch he dares not touch, nor receiue into his bosome, lest it defile him in the open Sunne, if tendred in closet or chamber, hee feares the timber and stones in the wall would be witnesses against him.

5

When he comes in court, he fixeth his eye, neither before him on that person,

person, nor about him on the beholders, nor behinde him for bribes, but vpward on God: generally considering that Christ is Lord Paramount of all courts of Iustice, and that now his Father hath resigned all Iudgment into his hands. Hee stewards all to his content, promotes his profits without wrong to the Tenant. Lookes so to the Church, that the Common-weale receiue no detriment: and so to the Common-wealth as the Church shall surely flourish: so countenancing the seruants of God, that he wrong not the worst worldling: maintaines pietie and neglects not equitie: keepes his house well but his Church better: in frequenting whereof hee with his family are presidents to all the hundreds where he dwels: and in a word doth as much good by his example, as by his authoritie.

This is the godly man, whom the Lord chuserh and guideth, whose
praise

Summa boni Iudicis est neq. respicere neq. despiciere neq. circumspicere, sed suspicere. Ferus in Iob. 5. 30.

2 Sam. 23.

2, 3, 4.

praise and reward is of God: which *David* hauing found true in his life, a little before his death recordeth to all ages. *The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel spake to me, the strength of Israel said, thou shalt beare rule ouer men, being iust, and ruling in the feare of God. Euen as the morning light when the Sun riseth, the morning, I say, without clouds, so shall mine house be, and not as the graspe of the earth is by the bright raine. For God hath made with mee an euerlasting couenant, perfect in all points and sure.*

Let the Deuill and the world storm and burst with enuy, one of these is worth a thousand of the common sort, though men will see no difference, but say, Are not all honest and sufficient men? Let men talke of their quiet and peaceable neighbours, and good house-keepers, good Commonwealths men: though these be good things,

things, yet if religion come not in, as a number to make them of some value, they are but all as cyphers in Gods account.

Now if God thinke so meanly of these, who are either meere ciuill and politike men, or idle pleasurable Gentlemen, what reckoning doe wee think he makes of such prophane vncircumcised vice-gods (as I may in the worst sense best terme them) that sell themselves to worke wickednes? that giue themselves to all good fellowship (as they call it) and to all excesse of ryot (as the Apostle calls it) and that hate to be reformed: such I meane as hold religion a disparagement to Gentry, and feare nothing more then to haue a name that they feare God, who thinke when they haue gotten an Office, they may sweare by authoritie, oppresse by licence, drinke and swill without controll.

What shall I say of such? are these
Gods

I

2

Gods, and children of the most high, or the characters of his most holy Image? Diuels are they rather, then Deputies for him, Imps of his Kingdome; far better becomming an Ale-bench, then a Shire-bench, and the Barre then a Iudgment seat.

But what shall I say to such mocke-god-like *Esaus*? shall I take vp the words of *Moses*: if thou wilt not feare this glorious name, *The Lord thy God*, I will make thy plagues wonderfull, and of great continuance: Or those of *Dauid*, which perhaps will fit them better, and these times of imminent changes, *They know not*, and vnderstand nothing; they walke in darknes, albeit the foundations of the earth be mooued: *I haue said ye are Gods*, but yee shall dye like men, and fall like others. Or will they suffer the Prophets exhortation, Who art thou that dreadest a mortall man, whose breath is in his nostrils, whom the moth shall eate like

like a garment, and the worrne like wooll: And forgettest thy maker, that hath spred the heavens, laid the foundations of the earth, that giueth the first and latter raine, that hath set the bounds to the sea, &c. Or will they heare *Salomons* end of all? Feare God, that will bring euery secret to Iudgement: or a greater yet then *Salomon*, Feare him that is able when he hath killed the body, to destroy the soule also in hell fire for euermore.

Ier. 5. 22. 24

Well, the Lord cause them to heare, that hath planted the eare: and plant his feare in their hearts where it is not, increase it where it is, that there may bee more holy Magistrates, and that the holy may yet bee more holy: And then we hope the other two properties following will more abound, and wee shall spend the lesse time and labour about them: For men fearing God truly, will be also

The third
Character.

I

Men of Truth.

Without which, shew of religion is but lying vanitie: a glorious profession, but plaine hypocrisie: And courage, if it bee not for the truth and in the truth, is but either Thraasonicall audacity, or wicked impudency. And therefore this character added to the former, ioynes those which are in the forme of Iurates, and ought to bee in all Officers, *good men and true.*

2

paraphras.

This stile, *men of truth*, admits two interpretations both compatible with the Text & Theme. A man of truth is either a true *Israelite*, a true *Nathaniel* voyd of guile, as truth is opposed to hypocrisie: or else a lover of the truth, as truth is opposed vnto falsehood. One that in particular cases, suits, and controuersies betweene man and man, counts it his honor to sift out the truth, maintaine the truth, sticke to it not suffering himselfe to be misinformed by Tale-bearers, promoters and Sy-

Sycophants: nor mislead and perverted by the false pleading and colouring of consciencelesse Counsellors: But brings Iudgment to the ballance and rule of righteopnesse, & delights (as the Hound doth naturally in sending out the Hare) to search and trace out the truth, out of all the thickets and dens of iugling and conueiance, labouring as much to houl it out by examination in *Hypothesis*, as the philosophers by disputation in *Thesis*: being of his temper that worthily said *Plato is my friend, Socrates my friend,* but the Truth is my dearest friend. Or like *Iob*, who covered himselfe with Iustice, and to whom Iudgment was as a robe and a crown, who when he knew not the cause, sought it out diligently.

Iob 29. 16.

And for this purpose, a man of truth keeps men of truth about him: and with *David*, abandons all lyers out of his household: whereas of a

Psalist. 7

*Nec Hesperus
nec Vesper formosior.*

4

Isa. 5. 44.

*Qui nescit
dissimulare,
nescit vivere.*

Prince that harkeneth to lies, al his seruants are Lyers. And of such Iustice, which is in truth and for truth, I say (as of old it was said) neither the euening nor morning star equals it in brightnes.

But withall, I must complaine as of old, that truth is fallen in the streets, and vtterly perished from among men, Iudgement fayles and stands a farre off, equity enters not. The common trade of the times, being to weaue lyes in all cases, especially against the true seruants of God. And the common weaknes of the times, to receiue the slanders which are broached and bruted by tongues set on fire from hell: so that he that refraines from cunning, makes himselfe a prey, the Latin whereof was all that *Lewis* the eleuenth would haue his sonne to learne: and is all the policie that most study and practise. Insomuch that the common by-words are that when men sweare by faith and truth, they sweare

sweare by Idols that are not, names they are and notions, things they are not, nor substances: Jewels they are, but such as vse them, die beggars: honourable Ladies and Mistresses they are, but such as follow them close at the heels, may haue their teeth dashed out of their heads.

Well, Let deceiuers thus deceive themselves, let cunning heads & glazing tongues make as much as they will of *Tiberius* his Art, or the Devils rather, the father of the Art, of dissimulation. In the end they shall proue it to bee most pernicious to the Students and Masters of it. Let the children of truth iustifie their Mother, which hath the reward of honour in her right hand, and of wealth in the left. And if it should be attended with hatred and crosses for a time, yet hee that is *Amen*, the true witnesse, yea truth it selfe, will reward them in the end: when he shall shut out with the

dogs, all such as loue and make lyes, with whose exhortation I close vp this lincke, & knit with the following, *Buy the truth and sell it not*, which hee that meanes to doe, must bee

A true hater of couetousnesse,

*The fourth
Character.
Prou. 27.4.*

*Acceptatio
muneris est
preuaticatio
ueritatis.*

Else will *Salomons* seuerall Prouerbs meet in him. The wicked giues heed to the false lip, & the lier to a naughty tongue. He taketh the gift out of the bosome to wrest iudgement. Acceptation of gifts proue commonly preuatication to the truth. It is impossible to be a champion to truth, and a slaue to Mammon: but hee must loue the one and hate the other, It is best therefore to hate the worst, yea the worst of all vices incident to Magistracy: the root of all euill, which if it bee not rooted out of the Magistrates heart, it alone will poyson all the three former qualities required in him. Neither strength, nor religion, nor loue of the truth, shall be able to preserve him from

from enchantments of conetousnes.

Which being an inordinate loue of money, an euill concupiscence of ha-
uing more then God hath allotted, or
a lawfull course affoordeth: is such a
kinde of Idolatry, as transformeth the
worshippers of this golden calse into
Idolls themselues, making them to
haue eies that see not, eares that heare
not: onely leauing them hands to han-
dle that which peruerteth the eyes of
the wise. It bores out their eyes, and
maketh them as blinde as euer was
Samson and *Zedekiah*.

Eyes you know are tender things,
and small mores annoy them, euen
handfulls of Barley and morsels of
bread make such men to transgresse:
And a drams weight iniected, inclines
the golden Scales of Iustice to which
side they please.

There is such a strang bewitching
power in *Balaams* deceitfull wages,
that hee that will admit them for In-

D4

slice,

2

Math. 23.

Ex. 23.

Deu. 16. 19

3

Ezek. 13. 8.

4

*A uenditione
iusti iudicij
venitur ad
venditionē
nequissimi.*

1. Tim. 6.

Rich, shall soone take them for Iniustice: if the right hand be full of bribes the left hand must be full of mischief. The Deuill as well as the Briber laieth his hookes in this shrap, whereof hee that is greedy, and will needs be rich, falleth into his snare, and many other noysome lusts, which sincke men into perdition, pierceth their soules with sorrow, their names with reproach: cause them to swerue from the truth, and make shipwrack of a good conscience: Euen the most precious things are vile & cheap in his eyes, to whom money is deare, he wil not sticke with *Ahab* to sell euen himselfe to worke wickednes for the compassing of that his soule loueth and longeth after.

5

Heb. 13. 5.

But thou oh man of God shie these things, and hate couetousnesse with a perfect hatred. Hate it as *Ammon* did *Thamar*, first thrust it out of thy heart, and shut and locke the doore after it. Secondly, let thy behaviour and conuersation

uerſation bee auerſe and ſtrange from the loue of money. Let all ſordid and filthy lucre be abominable: all ill gotten goods execrable; let them ſtincke in thy noſtrils, as ill as *Vepſians* tribute of vrine.

Shake thy lap of bribes with *Nebe- miah*. Conſider as *Bernard* counſells *Eugenius*, How the people may grow rich vnder thee, and not thou by them. Remember the end of *Balaams* wages and of *Iudas* his bag. And wiſh with *Damianus*, rather to haue *Gehazies* le- pry, then his curſe entailed to thee and thy poſterity and inheritance after thee; fretting thine eſtate as a can- ker and moth, conſuming your fleſh as fire, and crying in the eares of the Lord of hoſts for vengeance.

But what doe I making my ſelfe ridiculous to this old doting, coue- tous age of the world: this theme on- ly made the *Phariſies* laugh at Chriſt his woes, becauſe they were couetous:

And

*απαρρη-
στης οργων*

6

*Praes vide
ſubdium cre-
ſcas? nequa-
quam ſed
vi ipſe dete.*

1

And so doe they serue all our caucats against Couetousnesse, applauding themselves, and laughing in their sleeues, when they behold their bags in the chest, and their Lands from off their Turrets, saying to themselves, What is a man but his wealth? What is an Office but the fees.

2
Isay 33.14
There is a text in *Esay*, that if *Paul* had the preaching of it, hee would make euery groping and griping *Felix* to tremble, I meane such as the Scripture termeth roaring Lyons, ranging Beares, Horse-leeches, Woules, deuouring all in the euening, and leauing none till the morning: as well Iudges that iudge for reward, and say with shame, *Bring you*: such as the Country calls Capon-Iustices: as also such mercenary Lawyers, as sell both their tongues and their silence, their Clients causes and their owne consciences: who onely keep life in the Law, so long as there is money in the purse;

purse; and when this golden streame
ceaseth, the mill stands still, and the
case is altered: such extorting officers
of Iustice, as inuent pulleys and win-
ches for extraordinary fees, to the mi-
serable vndoing of poore suiters: such
false periured Sheriffs, Stewards of li-
berties and their Deputies, as for mo-
ney falsifie their charges: such cor-
rupted Iurates and witnesses of the
Poste, which are as hammers and
swords, and sharpe arrowes in their
brethrens hearts: such Cheese-Bay-
liffes and Lamb-bayliffes, as vex the
poore country-men with vniust sum-
mons to the Assises and Sessions, with
the rest of that Rabble.

These Muck-wormes of the world,
which like the Gentles bred of putre-
faction, and Beetles fed in the dung,
relishing nothing else but earthly
things: thinke there is no other god-
lineffe but gaine, no happineffe but to
scrape and gather, *to haue and to hold.*

Let

Let such consult shame to their houses : let such make their Offices as casting nets for all fish that come : till they get the Deuill and all : Let them heap vp treasures of wickednesse and treasures of wrath withall.

4 But where there is any feare of God and loue of the truth, let *Iohns* counsell preuaile with them, to *bee content with their due wages* : Let *Paul* perswade them, that godlinesse is gaine with contentation : *Salomon*, that Gods blessing maketh rich, and adds no sorrow therewith : So shall they follow *Jethro's* aduice the better, and proue compleat Magistrates and Officers : *Men of courage, men of religion, men of truth, hating conetousnesse.*

5 These are the foure Cardinall vertues of Magistrates, of which if all were compounded, and were as eminent for them as for their place : and did (as the great Dictator of reason speakes in his Politicks) as far exceed the

the vulgar sort in those heroicall vertues, as the *statues* of the gods, the *statues* of men : then would people become voluntary subiects, put the scepters into their hands, and the Law of commanding and obeying become easie, things thought irreparable, would easily be reformed.

The third part.

But before I come to make vse of what hath beene said, let mee, as the third part of my Text, and the distribution of Magistracy requires, tell you to whom all this hath beene spoken : Not to Iudges and Iustices of peace onely, as I feare most have imagined in hearing it : but to all from the highest and greatest, to the lowest and least Instrument of Iustice, from the Gouvernour of the thousand to the Centurion, from him to the Tithing-man or Decinor. To the which ancient diuision of the Iewish Commonwealth, our platforme agrees in substance.

stance. Their *Sanedrim* or Senate of seuenty, to our Parliament, Counsell-Table, Starre-chamber, Exchequer-chamber, &c. Our Iustices of Assises in their Circuit, & Iustices of peace in their generall Commission or dominion, and high Sheriffs in their Shires, answering to the rulers of thousands.

Our Iustices in their severall diuisions, Iudges of hundred Courts and Turnes, to their Rulers of hundreds, to whom I may adde high Constables in their places, our Court-leets, and Court barons, to the rulers of fifties, to whom I adde ordinary Constables in their Offices, our chiefe Pledges, Tything-men, or Deciners, to their Rulers of tens. Now all these *Iethro* meanes, and speakes of euery one of them in their station and degree, conceiuing the Common-wealth, as an instrument not well in tune, if but the least of these strings be false or naught.

2

Contrary to the common and dangerous

gerous opinion of the vulgar, who to their owne iniury thinke & say, that it matters not for petty Officers, Constables and Bayliffs, &c. though they be of the lees and dregs of men, nay, they hold that for some Offices, It is pitie any honest men should come into them. *Alas, alas*, the more subiect to tentation and vice it is, the more needfull it is that none other should haue them.

Oh but (say they) a good Iudge or Iustice, may help all; they erre and are deceived; it is no one beame, though neuer so bright that enlightens all: It is not the light and influence of the fixed starres, though the greatest and highest, but of the Sunne and Moone, and the lowest and nearest Orbs that governe the *world*. It is the ground-wind, not the rack-winde, that drives mills and ships. It is in the Ciuill, as in the Ecclesiasticall body: if Bishops be neuer so learned, and the parishionall Minister

Minister negligent, worldly, proud, or blind *St. Iohns, the people perish for want of vision.*

4

What can the Superiour doe, if the Inferiour informe not? what can the eye doe, if the hand and foot be crooked and vservicable? yea, not onely if such as be organs of Iustice, such as haue places of Iudicature: but if the media and spectacles of the sense will yeelde a false report, how shall the common sense make a right iudgement? If Pleaders and Attourneyes will colour and gloze, if the Clerkes and Pen-men make false records, may not any of these disturb or peruert Iustice? If the least finger or toe of this body be distorted, I meane Iaylor or Sergeant; or any other that should execute Iustice, be remisse and slacke, then must the Dutchmans Prouerb be verified, Look what the Bell is without the Clapper, such are good Lawes and Iudgements without due execution.

Quod campana sine pistillo et apud Bocolonium.

Thus

Thus we see in this curious Clock-work of Iustice, the least pin or wheel amisse may distemper & disorder all: but if care were had to frame all these parts of the building according to the plat-forme of this skilfull Architect, what an absolute harmony of the parts, what an exact perfection of the whole; yea what golden times should we liue to see?

Hearken O yee mountaines and little hils, you Rulers of thousands, you Rulers of tens, you reuerend Sages of the Lawes, you worshipfull Knights & Gentlemen of the countrey: yea listen to this charge of *Iethro*, ye of the meanest places of the cōmon-wealth, weigh not things nor persons at the common beame of custom and opinion, but at the golden standart of Gods Sanctuary; with these Gold-smiths weights of my text: which if I shall perswade you to doe, I feare that we must say with the *Psalmist*, that sonnes

5
Application

E

of

7^{sa} 61.9.

of men *Beni-Adam*, yea the chiefest men *Beni-isb*, to be layd vpon the balance, will bee found lyes, and lighter then vanity: here money will not make the man, nor craft carry it away. Eue-ry *Nabal* of mount Carmel, nor eue-ry *Achitophel* may not be admitted.

6

The Text saith to eue-ry timorous, prophane, falsehearted, couetous per-son, as *Samuel* to *Saul*, God hath rent thine office from thee, & bestowed it on thy better: or as the Scripture of *Iu-das*, Let another more worthy take his place: if this order and rule of triall might take place, how many would bee turned out of Commission? how many would bee *offici perda*? how would benches and Shire-houses bee thinned?

1

As for this present, to the which God hath called to me to speak (for if I had called my selfe, I could not nor durst not speake) giue me leaue with-out offence to speake that plainly and
openly,

openly, which I conceiue inwardly :
When I haue come into the Shire-
house, sometimes to obserue the state
of it : it hath presented it selte to my
view, not vnlike to that image of *Da-
niel*, or picture in *Horace*, or table of
the *Popes* of Rome, which for memo-
ries sake I reduce to these two Disticks
Ex auro caput est, argentea brachia, & tēp

Aeneus, admisto ferrea crura luto
Diuino capiti, ceruix humana, ferinus
Assuitur truncus Damonique pedes.

The head of gold. And with such
honorable Iudges God hath vsually,
& for a long time blessed this circuit.
If I had euer heard other of these pre-
sent, I durst not giue titles, lest my ma-
ker should condemne me : yet being
vnknowne to me but by fame, which
hath spoken all good: I desire you to
proue & weigh your selues by *Iethro's*
weights, & accordingly to haue peace
and approofe in your owne conscien-
ces, before the Iudge of all Iudges.

I

The shoulders of siluer. A worthy Bench, yet mingled with some drosse, and not so refined as I haue knowne and seene it, like the skye in a cleere euening, bespangled with bright stars. Many such there bee at this present, *God be praised*, religious and able Iustices, and so many, as I beleue few other Benches are furnished withall, yet in this siluer I feare some drosse, some whose skil and ability the Countrey doubts of, being conceiued to bee either so simple or so timorous, that they dare meddle with none that dare meddle with them: or else so popular they will displease none. The Deuill himselfe they say may keepe an Alehouse vnder their nose. Others whose religion they call into question, at least for the truth, and for the power of it: vnlesse religion may stand with common swearing, with drinking, with familiarity with Papists & Recusants, with vngouerned and vngodly families,

lies, void of all exercises of Religion, fraught with spirits of the butterie, Ruffians, Ale-house haunters, and such as are the Sinne-tuteurs and Sinne-leaders to all the country about them. I hope there bee but few such, I could wish there were none at all.

The brest and belly of brasse, the strength of the Country, in which ranke I account the great Inquest, Iury-men, and Constables, of which number how few make a conscience to present disorders according to oath, or that know and regard the bond of an oath?

The legs and feet of iron and clay, or mire. Indeed the very mire and dirt of the Country, the Bayliffes, Stewards of small Liberties, Bum-bayliffes, laylours, &c. If *Beelzebub* wanted officers, he needed no worse then some of these: what mysteries haue they to vex the poore Country-men with false arrests? and by verue of that

Statute tying euery freeholder of forty shillings *per annum*, to attend the Assises, but I list not to stirre this sediment of the Countrey too vsauory to be raked vp in a Sermon.

4

Oh that some *Iehosaphat* would visit & reforme, or that you Iudges in these your dayes of visitations, would redresse some part of these grieuances, and reduce all to this *Idea* of *Iethro's*, which indeed would make an Heauen vpon earth amongst vs. An *Utopia* I feare some will say, too good to be true, obiecing to me as to *Cato*, that he not discerning the times he liued in, looked for *Plato's* Common-wealth in the dreggs of *Romulus*. And so that these Magistrates thus limbed out, might be found in *Moses* golden age of the world, but not in these lees of time.

Ob.

5
Ans.

To which I answer, That if *Iethro* were now to giue aduice, hee would double the force of it : If *Dauids* reason be true, it is now high time for
God

God to worke, for men haue destroy-
ed his Law: Was there euer more need
of courage then now, when sinne is so
audacious? of truth, when Esauisme?
of religion, when hypocrisie and ini-
quity? of contentation, when the loue
of the world so abounds? The onely
way to repaire these ruines of the dy-
ing world, is to renew gouernment to
the primatiue beauty of it: the face
wherof I haue now shewed in this ex-
cellent Mirrour or Looking-glasse: so
you go not away, and forget both the
comelinesse and spots it hath shewed
you, but wash and bee cleane, and such
as it would haue you to be.

There being nothing else remai-
ning to your perfection, & the peace
of the Common-wealth, but this one
Item following in my Text, requiring
assiduity and diligence.

*Let them iudge the people at all
times, &c.*

A most needfull caueat in times that
E 4 loue

6

*The fourth
part.*

1

loue ease and private imployments, with neglect of publike. Sitting in the gate is perpetually needfull. Diligence in hearing and ending causes, would preuent that grieuance of delayes, which occasioned *Jethro* his discourse. how doe you thinke it would haue affected him, to haue scene six or seuen, I haue heard sixteene summs set vpon one suit. These our English delaies being (as *Marnixius* complained) worse then the Spanish strappadoes.

2 And it is fit, though publike and generall courts haue their Termes, yet that particular audience of petty grieuance should haue no vacation.

3 Many are the suits and controuersies, many are the criminall offences that need continuall inspection. Let him therefore that hath an Office, attend to his office with cheerefulnesse; hee that hath no leysure to heare his neighbours causes: Let him (as the woman said to *Philip*) haue no leysure

to

to beare office. Cursed is he that doth the work of the Lord negligently, and withholdeth his hands therefrom.

You Gentlemen complaine often of Idoll shephcards, dumbe dogs, &c. in the Ministry. But how many such in the Magistracy? some in commision, that neuer sit on the Bench but for fashion: Constables that are but cyphers in their place. Forsooth they will be no pragmaticall fellowes, no busie bodies to trouble the Country. Is there no meane betweene busie-bodies and tell-clocks, bewecne *factotum* and *jay's neant*?

4

From this neglect comes that wrong and iniury to the Assises, that such petty causes, trifling actions and complaints trouble these graue and reuerend personages, which a meane Yeoman were Iudge fit enough to end in a chaire at home: when the whole Shire must be troubled to heare and iudge of a courtesie made out of the

5

the path, or a blow giuen vpon the shoulder vpon occasion of a wager, or such like bawble-trespasles which I shaine to mention. And to punish euery petty larcenary, euery small ryot or disorder, which lighter contrauersies and faults, if particular Officers would comprimise and redress in their Spheares, these greater Orbs should not be troubled with them.

6
The first
part.

Then indeed would that follow, which *Iethro* assures *Moses* of in the last part of my text, ver. 23. *If thou do this thing (God so commanding thee) then shalt thou and thy people endure, and all this people shall goe quietly to their place.*

An admirable emolument of Magistracy, and sufficient reward of all the paines of it: that they and the people may goe home in peace, sit vnder their vines and fig-trees, follow their callings, and that which is the chiefe Iewell of all, may lead their lines in all godlinesse and honesty. That the gold, blew

blew and purple silk might shine and glister within the Tabernacle, the outside was couered with red skins and goats haire, such a shelter is Magistracie to Gods Church and Religion. *Nebuchadnezzar* was a great tree, and euery particular Magistrate a little one vnder whose boughs people build and sing, and bring vp their young ones in religious nurture, euen foster-fathers as *Ioseph* in Egypt. Such were the rich and religious times vnder *David* and *Salomon*, and vnder such as are described, *Esay* 32. which whole Chapter is worth the reading, as a iust Commentary vpon this point : setting forth the felicity, quietnesse, plentie, vertue, and piety of iust Gouvernours as are hiding places from the winde, and refuges from the tempest, riuers of waters to dry places, and as raine to the new mowen grasse, &c.

Such also were the times enjoyed by the Church vnder *Constantine*, deciphered

ciphered as I take it, *Reuel. 8.* when there was silence in the heauen about halfe an houre, the golden vials filled with sweet odours, the prayers of the Saints ascending as a pillar of smoke vp to heauen.

3

Euseb. li. 10

Of these times see Panegyricall Sermons, and Encomiasticall discourses storied of old, and one of them at large recorded by *Eusebius*, which whole booke is nothing but an *Elogium* of those peaceable dayes, wherein the Church was edified and multiplied. The Common-wealth being to the Church, as the Elm is to the Vine, or as the garden to the Bees; the flourishing of the one, the thriving of the other; and the disturbance of the one, the disquiet of the other.

4

How can men either attend Gods seruice or their owne worke, when they are molested at home with drunkards, barretors, quarrellous persons? when hurried vp to *London* with suits?

As

As I haue knowne a Constable molested with five or six actions, for an act of Iustice in punishing vice according to his Office. With what bitternesse of spirit doe men grone vnder delaied and peruerterd Iustice, when it is turned into Hemlocke, and turnes them out of their wits, some of them swooning at the sight of their orders, as I haue heard from credible eye-witnesses, others ready to destroy themselves, their aduersaries, yea and sometimes their Iudges!

Oh the benefit of good Magistrats! It is an vnknowne good, as the Country-man in an ancient Poet, when hee had met withall, feelingly cryes out, that hee had found that *Summum bonum*, which the Philosophers so much sought after, hee now enioying more sweetnesse of little, then of great reuenues in troublous times. Surely, we Christians ought to prize it as the meane of our greatest good, of our peaceable

peaceable frequenting of our Churches, and our serving of God. Merchants make a higher vse, & are more glad of a calme then common passengers: so should wee Christians then Heathens, by how much we may and ought to improue it for richer ends of Gods glory, and the saluation of our soules.

6 Lord what manner of persons ought we to be in all godlinesse and honesty, which enioy such length and latitude of Halcion dayes, as we doe, the tythe whereof, not onely former dayes, but our neighbour Nations would now be glad of.

7 God giue vs the vse and fruit of them, continue and encrease them, which will then bee, when this Text shall bee most studied and practised. Then (as *Amos* speakes) shall iudgement flow as waters, and righteousness run downe as a mighty torrent, or as *David*, Then shall the earth encrease

crease, all people shall praise God, and God euen our God shall blesse vs, and all the ends of the earth shall feare him. And so I make *Jethro's* preface my Conclusion. I haue given you counsell this day : Hearken to my voice, and the Lord God bee with you all, *Amen.*

F I N I S.

*To my louing Brother, M^r.
Samuel Ward.*

BRother, if you meet with your *Jethro's* counsell returned from beyond the Seas, and as much beyond your expectation preserved aliue, as his son in law was against *Pharaoh's* iniunction; maruell as much as you will, but be no more offended then you haue cause. *Ioab* sinned wider on the other hand in destroying *Dauids* *Alsolom*, contrary to his serious charge, yet *Ioab* was pardoned, and yet no brother: I haue noted you hitherto inexorable for your owne publishing of any thing of your owne; whether out of iudgement, modesty, curiosity, or melancholly, I iudge not: but when others haue aduentured them with fruit and acceptance into the light, I haue seene you rest content with the publique

lique good. The like leaue I haue taken, expecting the like successe, assuring you and my selfe of the generall welcomnesse and vsetulnesse hereof to all whom it concerns, which are the greatest number of the land, euen so many as haue any reference to Sessions and Assises, if not all sorts of Christians. Onely I feare that the corruption of our times is growne so grosse and *Egall*-like, that it doth not *Ebud*-like enotigh sharpen the points, and send them home to the hilt, that they may reach to the quicke. I had my selfe added thereto a proiect and perswasion for the redresse of many abuses crept into offices and officers, hauing spent so much time in the study of the Law, and execution of some offices, as made me weary of the errors I saw and heartily wish the reformation of them; but fearing I haue learned too much bluntnesse and plumpness of speech among the Lutherans, which is here as prime a quality as smoothnesse with you, as also loth to meddle out of mine orbe, in my second thoughts I suppressed it. And so wishing vnto this, many diligent, conscionable, and ingenious Readers and Appliers, and to them Gods blessing and the fruit intended, I take my leaue. From *Elbing in Prusia*.

Your brother in the flesh, in the Lord, and
in the worke of the Ministry.

NATH: WARD.

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